



CA medi-
tacion vpo the
the lordes praier,
made by Thomas
Lewer, at sainte Marye
by Woll chur-
che in
London.

Anno. 1551.

1. g. 136

9

George & Ponto 8



To the christian reader.



*R*opter laborem in-
opū, et gemitum pau-
perum, nunc exurgā
dicit dominus. **Su:** Psal. xij.
relp euen now in
greate scarcitie
lacke and dearth

of meate, drynke, clothynge, and all o-
ther necessaries, the sorrowfull sighes
of the poore and needy, muste either
sinke into the riche mennes hartes,
and from thein procure releue and
comforte, vnto the needy members of
Christes body: or els directly ascende
vnto the throne of Goddes Justice,
and from thence bring doune indis-
gnacion and vengeance, to destrope
wicked worldynges, whiche beeyng
thē selves in welth and aboundance,
fele no grieve of their brothers di-
tresse and miserie.

But if any man, euery weke will
be content, to spare one meale of hym
self, & bestowe the price of that meale
in Charitable Almoſe to releue the
a.ij. poore,

To the christian reader.

poore, and the tyme of the same in godly meditation and praier, to dispose his awne mynde deuoutly: then shall all suche feeble and cast, bothe of poore mennes hunger, and of Godly comfort in abstinence and praier, yea, and many poore be muche releued, and no riche man any thyng charged, and so thereby Goddes vengeance auoyded and Goddes grace procured, when as fastyng and praier dooeth plucke out of mennes hartes coueteousnes

whiche is the roote of all
euill, and the cause of
all calamities
that now

dooe

trouble, greue,

and daunger all men:

This meditation therfore of
the Lordes praier, shall be good
comfortable spirituall fode,
in that tyme of bodis
ly abstinence.

§.§.

§.

**A meditacion vpon the
Lordes praier.**



OUR father
whiche art
in heauen.
Wee (gloriously
formed vn-
to the Image
of thy diuine Maiestie, created
by thy gracious goodnes vnto
highest honor, howbeit, by our
owne sinfulness disfigured with
vilenes, deseruyng dampnaciō,
and yet by Chyistes death re-
stored vnto grace, to be citezens
with saintes of the family of
God) now all together in Chri-
sten vnitee, as membes of one
body, with this one voyce, for
the manyfolde miseries of eue-
ry member, and worthy meri-
tes of Christ our hedde, praye,
a.iiij. Desire

A meditation

desire, and truste, to obtain of thee our heavenly father, according vnto thy gracious goodnes, mightie power, and faithfull promes, vnto vs that aske aboundaunce of thy grace.

- I. That thy name maie bee halowed.** That thy diuine power and glorious Majesty, may be certainly knowne & reuerently honored. That the hartes of vs men, by thy worde and praier, maie bee sanctified fro worldly vanities and fleshly lustes, so that wee with all that wee haue, seruyng thee in holines and righteousness, may shine so afore menne vpon the yearth, that thei thereby maie bee occasioned, to honour and glorifie the, our father in heauen
thy

upon the lordes praier.

Thy kyngdom come II.

Thy woorde bee so fructfully
Preached vnto vs thy people,
that we maie bee thoroughly in-
structed and taught, to brydle
our sensuall appetite by natu-
ral reason, and submit our wit-
tie reason vnto a Godly spirite.
and try our spirites by the true
Scriptures, so that within vs
maie reigne the kyngdome of
God, whiche is neither meate
nor drynke, but righteousness,
peace, and comforte in the holy
Ghoste, by the whiche wee now
tastyng of thy heauenly iopes,
maie be made from hencefurth
weary of all worldly vanities,
continually wishyng and loo-
kyng for the speedy apperaunce
and commyng of thy eternall

a.iiii.

and

A meditation

and euerlastyng kyngdome.

III. Thy will be doen in
ye earth as it is in heauē.
In heauen the Angelles of re-
uerent loue, dooe thy will and
commaundement, with comfort-
table courage, and ioyful plea-
sure: in hell the wicked spirites
through malice and enuie, re-
pynyng and grudgyng, do tor-
ment and bere themselves, what
soeuer thei be doyng: and vpon
ye earth we men beeyng subiecte
vnto synne, do thinke it a labor
and pain, to be occupied in any
thyng that is good and godly.
Wherefore wee praie, that the
grace of thy heauenly Spirite
maie so worke in our yearthly
bodies, that our myndes maie
bee deliuered from synne and
vanitie.

vpon the lordes praier,

banitie, frely to delite and take pleasure in Godlines and vertue, so that we with a comfortable courage, maie finde delite and pleasure to dooe thy commaundement and will, beeyng men vpon yearth, as the glorious company of Angelles doo whiche be in heauen.

Geue vs this day our **IIII:**
daily bread. We beeyng in greate nede, and not able of our selves to deserue any thyng, beseeche thy fatherly goodnesse of thy bounteous liberalitee, to geue frely vnto vs all in generally, so that none bee hurte or hyndered seuerally, this daye when as we crie, constrained by present neede, not craftely crawing for vaine care against to
a. v. morowe,

Upon the lordes prayer

inowwe, our daily bzeade, our
daily and necessarie foode and
celeue, bothe bodily and ghostly
and especially the Spirituall
fode of Chzistes fleſhe and his
bloude, by daily Preachyng of
the Goſpell, and miniſtracion
of the Sacramentes, to reple-
niſhe, reſreſhe, and renewe our
harter & mindes, with the com-
fortable remembzaunce of Chri-
ſtes death and his paſſion, dai-
ly to bee vled for neceſſary and
ſpirituall conſolation.

V. Forgeue vs our tref-
paſſes, as wee forgeue
them that trefpaſſe a-
gainſt vs. Geue vnto vs
that felpyng and knowyng our
awne ſynfulnes, doo neede and
deſire thy mercifull forgeue-
nes

A meditacion
nes of oure trespaces and fau-
tes, whiche we haue cominitted
against thy diuine Maiestie, so
that we freely forgeuyng other
that haue offended vs in any
thyng what soeuer it bee, maye
bee sure that mercie spzyngyng
in thee, hath proceded vnto vs,
beyng graciously offred of thee
hath been thankfully receiued
of vs, and beyng charitably v-
sed of vs towarde other, shall
mooste certainly bee confirmed
and enlarged of thee towarde
vs, and so finally, by gracious
mercie, spzyngyng and proce-
dyng from thee, all fautes and
trespasses shalbee freely forge-
uen, euen as those whiche other
haue committed against vs, so
likewise those that wee haue
doen against thee.

And

A meditation

VI. And leade vs not into temptation. And suffice not the deuill, by chabuse of thy benefites, to leade vs captiue into deceitfull and dampnable temptation, drawing vs by delinteth meates vnto greedy glottony, by money and riches vnto vnsaciabie coucteousnes, and by wealth and prosperitie, vnto pride and vainglozy, and by all thy godly gracious giftes, vnto euery Deuelishe abominable synne.

VII. But deliuer vs from all euill. Deliuer our gooddes from abuse, our bodies fro corruption, our Soules from dampnacion, yea, deliuer vs by Chyste, from the bondage of synne, vnto the libertie of the Gospel,

Upon the lodes prayer.

**Gospell, so that without daun-
ger of Deuelishe temptacion,
driuyng vnto euerlastyng dā-
pnacion, wee maie serue thee in
holines and righteousnesse all
the daies of oure liues, with
moste certain and comfortable
hope, of euerlastyng life and
saluacion through Christ Ie-
su, in whom our hope and thy
promes is moste certain, that is
to saie, Amen. So be it.**

FINIS

Thomas Leuer.

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primendum solum.**

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